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INDIANS AT WORK

JULY-AUGUST 1943

Secretary Ickes Describes Senate Report as Seriously Inaccurate

"This cure," said Secretary of the Interior Harold L. Ickes of the partial report issued June 11, by the Senate Committee on Indian Affairs in a letter to Senator Elmer Thomas of Oklahoma, the committee chairman, "turns out to be nothing less than the ancient remedy of hanging the doctor." He referred to the recommendation for the liquidation of the Office of Indian Affairs as a remedy for the ills of the Indians.

The main recommendations of this report are, briefly: That all Indian day schools on allotted reservations be promptly closed. That all Indian boarding schools wherever situated, be closed at the end of the present fiscal year. That all Federal payments of tuition for Indian pupils in local public schools be stopped. That all Indian hospitals be abandoned as hospitals for Indians and turned over to the U. S. Public Health Service for its miscellaneous uses. That the management of Indian forests be transferred to the Department of Agriculture. That the Bureau of Indian Affairs be promptly liquidated. That all Indian tribal funds be distributed per capita. That Federal protection be withdrawn from all Indian property so that such property may be immediately subjected to taxation and alienation.

In his letter released July 16, Secretary Ickes called attention to ten of the "most serious of the inaccuracies" in the partial report, and said, "if all of these inaccuracies were merely the product of carelessness, and if the fact that they are prejudicial to the record of the administration were a mere coincidence, it would be sufficient to say that the number and extent of them render this report unworthy of the standards which the Senate Committee on Indian Affairs and its investigating subcommittee have sought to maintain for many years.

"Underlying all of the misstatements in this 'Partial Report' is a single thesis as to the source of all the evils of the present situation and a sublime trust in a single panacea for the solution of all these evils. The thesis is that whatever is bad in Indian administration is ascribable to selfish, grasping, incompetent administrators. The proposed panacea is the elimination of the Bureau of Indian Affairs.

"The diagnosis ignores a century and half of history and an impressive body of statutes and treaties recognizing and implementing Federal responsibilities to Indian groups. You must realize as well as I how large a part of the unhappiness which this report ascribes to Indian Bureau maladministration is really the result of accumulated historic wrongs which this administration is gradually and persistently correcting. You, as Chairman of the Senate Committee on Indian Affairs since 1935, and as a member of that Committee for about 8 years prior to that date, must know how large a part of the policies which this 'Partial Report' condemns is a product of legislation which you and your fellow-members of your subcommittee have sponsored and helped to enact."

After enumerating several of the complaints in the subcommittee's report, Secretary Ickes said, "In each of the foregoing respects, the report attacks the Bureau of Indian Affairs for carrying out policies which were laid down by Congress, and were in fact largely formulated, in recent years, by yourself and by other members of your committee.

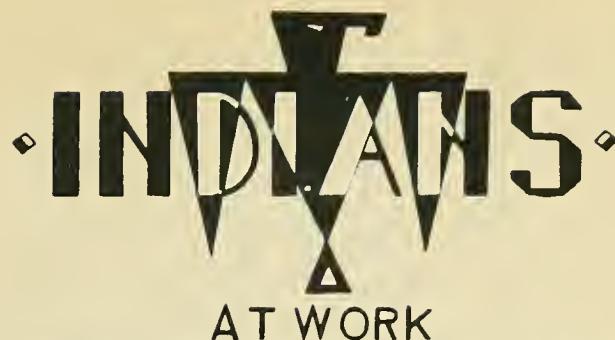
Catherine White, Chippewa, has completed a welding course and is ready for work in a shipyard
Cover Photo. by Duluth News Tribune

INDIANS AT WORK

LIBRARIES

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• INDIANS •

AT WORK

A News Sheet For INDIANS and the INDIAN SERVICE

VOLUME XI

JULY-AUGUST 1943

NUMBER 2

Father Gordon, Chippewa Indian and lifelong battler for Indian rights, asked me in Chicago: What, in my view, was the spiritual contribution of Indians to America?

This caused me to remark, first: that it seemed for whatever reason that Americans were willing to take ideas, inspirations, from the Indians - more willing to learn from the Indians, possibly, than from anybody else.

Then together we built up what follows, from the obvious to the less obvious, the smaller to the greater.

Indians generally do not care much about accumulating wealth. They seem to care more about giving than about getting.

Indians, with some very marked exceptions, are not afflicted with the sentiment of insecurity. They do not seem to fear themselves, to fear their neighbors, or to fear the future. This disease, insecurity, which haunts our white souls, seems not to have reached to the Indians except in a few cases.

When Indians suffer misfortune, sickness, even disgrace, and the death of loved ones, they are not devastated the way white people usually are. This is not to say that their emotional responses do not run deep and keen. In former times, among the Plains Indians particularly, mutilation of the body as a token of mourning was not unusual. Today, the anguish of Indian parents at separation from their children complicates school programs. But these shocks of existence, somehow, abide in the depths and, somehow, release themselves, as wild electrical currents somehow find their way into an absorbing earth.

The Indians have more than the average reason for feeling hatred. But they are peculiarly free of hatred. Hatred hideously moves much of the white world! It does not move Indians.

Working on railroads in the Southwest are more than 150 Navajos, Hopis and Pimas. Eddie Yazzie, Ta Bo Ho Nez, and Robert Long Solt, Navajos.

Photo. by Southern Pacific

All these things are negatively stated. Why are Indians free from greed, free from anxiety, free from poisoning sorrow, free from hate?

We agreed that Indians seem to exist, and to feel, closer to the earth - the universe - than most white people do.

We recollected the disciplines and the rituals which have gone ahead through the ages of Indian life, designed to unite the individual with his race, with the earth, with the spirit. They still go ahead in a great many tribes, and they seem to bear the Indian up and outward as on a tide. Perhaps this tide flows yet for nearly all Indians, even though "moving, it seems asleep, too full for sound or foam."

Then, passing to aspects more demonstrable, we remembered how craftsmanship is even now all but universal among Indians (true craftsmanship is a joyful conquest of matter by the spirit); how recreation and worship are blended in tribal life; and finally, how the Indians have undergone until quite recently - no, even now they undergo it - that sort of ordeal which many nations have undergone in recent years: the ordeal of knowing that all they hold dear, and even existence itself, is fearfully endangered. White Americans know very little of this ordeal. Indians have known it through lifetimes. Even now they have beat their way but a little distance back from the edge of the precipice. This kind of ordeal burns much of the smallness out of men and out of nations, and causes men and nations to seek out and hold dear their profounder springs of life.

So as we talked we had glimpses of many spiritual contributions which the Indians could make to America. We suspected that they are making them in fact.

* * *

That same day, as it chanced, in the wholesale district and down near the Chicago River in a dead-end street, I chanced on the dustiest old-book-shop I have ever seen. "You can't browse here" the owner said. "I've been thinking for two years about getting them in order," as he shook and dusted the grime from some volumes I was trying to read the titles of.

One of these books was Henri Bergson's "Mind-Energy."

I read this book, and then in Washington D'Arcy McNickle mentioned a thought he was brooding upon, and Ward Shepard mentioned an almost identical thought, and Bergson and these Indian Service workers flashed to a great light.

Man's soul-body first dealt with other men and with the earth as soul-bodies do in all of the animal kingdom. Action by man upon man and upon the world was a direct muscle-action using the whole man - the whole soul-body.

Then man moved out into a revolutionary change. He substituted abstract and mathematical concepts for his emotion-saturated animistic symbols of nature, and he substituted technologies for muscle in controlling nature. It worked. It worked triumphantly. Nature, non-living, yielded to mechanical technology, and the boundless conquest of nature by man was written all across the earth, and knowledge reached to the galaxies a billion light-years away.



The Rev. Philip B. Gordon, Chippewa, only Catholic Indian priest in the country, visits a group of Indian soldiers at Camp Grant, Illinois. Pts. George P. DeCota, Roy Deer, Lloyd M. Waukau, George Peaine, Calvin M. Martin, Anthony T. Schofield, Mitchell Tepiew and Ralph C. Mann.

Photo. by U. S. Army Signal Corps

Then man said, or he presumed and acted on the presumption:

“Technology conquers the mighty earth. Frail man is no exception: technology - I now commit my highest inward, human hope.”

McNickle and Shepard think that the world is now “cracking up” because of this fatal presumption carried into all the regions of soul-body and of human relations.

McNickle and Shepard, with other thinkers, mean more than merely that technology is “pushing men around,” and disrupting the age-old family and group relationships. They mean more, even, than the dizzying speeding-up of social change by technology, and more, even, than the all-devouring nature of war, now that war has appropriated technology. They mean something more central: the consequences of relying only on technology and its effects to shape and control and save the human being. They mean the decay and the abandonment of the personality-building institutions of the race, due to that fatal presumption which violates the wisdom of the ages - the wisdom which tells that good life, happy and sane life, greatness of life, are the results of inward effort alone - inward effort awakened and guided and reinforced by purposeful institutions created through immense time for the making of man by man. They mean that man casts himself toward the outer darkness when he relies for his soul’s and heart’s salvation only on those principles and devices which are so sufficient when applied to physical nature.

Henri Bergson tells why it is even so, why it must be so.

Soul and life, Bergson insists, have another building and guiding principle, not

mechanical technology. If they give up this inwardness of theirs, and substitute, toward the shaping and nurturing of life, a predominating technology, there will ensue inner confusion, frustration; and there will ensue within the soul, that downward drag of being which is the way of physical matter and which it is life's unique secret to reverse and to change into an upward flight on wings. There will ensue all atavisms, all cynicisms, all raging hates. There will ensue emotional and spiritual poisoning, starvation, and in the fearful end, collective insanity. Technology when relied on as the maker of life is the insurer of death. So Bergson asserted in his vast, radiant and precise metaphysical thinking. So McNickle and Shepard (as two of many thinkers of many schools) see, looking out over man's world today.

Ward Shepard makes the thought concrete as follows:

"Looking over that world in its more concrete aspects, we can see what we mean. Our mechanized economic system, with the deadly and deadening assembly belt as its goal, is steadily reducing work from creative, integrative activity to a fragmented routine without beginning or end, without any kind of unity, wholeness, or adventure. The victims of this sterility, far from apprehending the cause or extent of their gigantic frustration, have tried to escape from it through the device of ever shorter hours and higher pay. But most men can not even escape into meaningful play, for the void of mechanized and passive work leads to the void of mechanized and passive play in the movie, the radio, the newspaper, and professional, onlooker sports. The mechanical conquest of nature has produced the ultimate frustration of cutting modern man off from nature. Instead of living in and with nature, we exploit nature and lay waste her fecundity and beauty, not yet sensing that nature relentlessly destroys those of her creatures who do not 'belong'. And finally, the decay of social institutions under the impact of the purely mechanistic and the deeply false philosophy of sheer individualism, has starved and frustrated man's profound instinct for membership in the group and for fellowship in a humanistic society.

"Such frustrations, evilly flowering in the soil of the past century - ramifying into endless complex and multiplying minor frustrations - account for the ominous increase of psychosis in the modern world. But may we not go further? May we not say that in the past quarter-century they have emerged from below the threshold of the conscious mind of large portions of the whole race into the schizophrenic apathy of world depression and the paranoid hatred of the present world war? Are we not in fact in the full fury of a world psychosis, which is rooted in the century-long denial of the real nature and nurture of the human soul?"

* * *

To all the above, I add one saving thought.

We never solve problems, in the small or in the large, by excluding essential elements just because they are troublesome. We solve by including the elements needed to establish balance and healthy forward movement.

Mechanical technology is a good, not an evil. It is a necessity. Its continued development is one of the dominating necessities and opportunities of human fate. Our Race's problem due to technology is a terrific one, but its solution does not lie in the exclusion of technology.



Josie Green McKinney, Potawatomi, of Kansas, is a Beadworker, Victory Gardener and Bond Buyer.
Photo by Gordon Brown

The solution lies in re-claiming for the soul-body that which is its own; in re-asserting those values called spiritual; and in a concentrated and sustained social endeavor, through social invention, to bring the means of technology under the control of the ends of the soul, of the conscience and of the heart.

Even now, under the lurid, fevered shadow of technology raised to the omnipotence of a god, psychological discovery is advancing very fast. Social science is being enriched from psychology in one direction, from mathematics in another (the two poles of existence as man knows existence). The art and science of human management - of administration - are developing as experimental arts and sciences. And as stated in this editorial, many peoples, in the world-ordeal now going on, have been burnt clean of their trivialities and forced back upon their spiritual sources.

Does there not define itself a war vaster and longer than the military war, an enterprise profounder and longer than even the enterprise of setting up the framework of a peace-insuring world-order? Here is the next chapter of creative endeavor on our planet. Upon the successful writing of this chapter, the actual survival of human goodness and of the infinite human potential depends.

The work of Indian service is, however gropingly and infinitesimally, a part of the effort to write this chapter of the human hope of today and tomorrow.

* * *

McNickle thinks that possibly the greatest practical meaning of Indians to the present world is just the one simple, supreme fact: that Indians, by and large and typically, still know that only life makes life, only life guards life and benignly shapes life. They still keep the ancient wisdom which is life's share of the cosmic wisdom. They know that mechanical technology is man's means of controlling physical nature, and that the control of human and social nature derives from another, an inward source, and that to substitute technology for inner creation in the sphere of life is to cast life, blinded, into the clutches of giant and dismembering machinery or out into a waterless desert land.

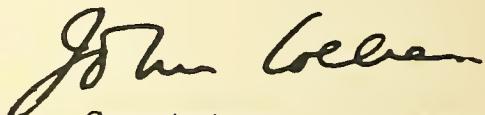
If these thoughts are sound, then Indians have indeed a message for our present world of which they are a part.

* * *

I re-think this editorial as sunlight floods through the woods in early morning. These woods, it occurs to me, were clean-cut, wrecked woods not so many years ago. Now, the gray silver gleaming stems of the oaks live their lives in a thousand years gone and to-be.

Last night, by an electric torch, I read Captain Lawson's "Thirty Seconds Over Tokyo." The boyish author talked to Robert Considine, whose recording attains to perfection. People in the O.W.I. who met Lawson in Washington recently, tell me he is as boyish, simple-hearted, and modest and charming as his book is.

Here is more than just a grand story grandly told. The almost unbelievably immense, far-ramifying planning and teamwork which operated behind and within the bombing of Japan is so revealed here as to amount to a symbol and a prophecy of what our country really can be and do when the imperative call sounds and is heard. Not denatured, not diminished, are these young lives, flashing in a dawn as new as Salamis or Roncesvalles or Trafalgar. Nothing is yet lost from man. The hero is in man still. The genius and virtue to match the utmost challenge of the world are great in man, great in America. How almost too late the issues were faced, how almost too long our country waited to give its young hearts and brains their signal. But we did face the issues, we gave the signal. So may it be in the yet more fateful, the longer war which includes this World War!



Commissioner of Indian Affairs.



"Our forests would mean nothing to us," said a Menominee Indian, "if the Axis won the war."



Nellie Wishkeno took over a man's job



Gordon Dickie trained his wife for his job

Menominee Women Work in Mills and Forest

By Jeanne Clark

When Nellie Wishkeno, 17-year-old Menominee girl recently took over the job of driving a truck from Neopit into the shades of the Menominee forest, she joined the ranks of 75 other women of her tribe who are now working in the Menominee lumber mills, the lumber camp, in "blister-rust" areas, and other positions formerly handled by the Indian men who have since gone to war - either in the armed forces or in critical war production work.

The roll of honor in the Menominee Agency office now lists the names of 200 men - men who used to keep the logs rolling at the lumber mills, but who are now on active duty with the Army, Navy or Marine Corps. With over 90% of the mill lumber going directly to war industries, the work of these men had to continue but the manpower shortage on the reservation forced the mill management to curtail production - until Menominee women were called to replace them.

One of the first projects which the women have taken over is the blister rust eradication program. Over 50 girls work in the forest helping to eliminate the gooseberry and other host plants which attack and destroy the white pine trees. Nellie Wishkeno is one of the girls who drive the Menominee women to and from this important work. Formerly manned by CCC employees, the project is now directly under mill supervision and every morning the girls, in typical war worker garb of coveralls and visored caps, climb on to the trucks, ready for their day of work in the woods.

May 3 of this year marked the first time that women have ever worked directly in the mill operations - but they made possible the return of the second shift which was discontinued for three months because of the manpower shortage. They have learned how to pick stock, work on the tipper, bundle lath and are also doing general cleanup work. Thirty women are now employed in mill jobs but by fall about 50 more women will be available if plans for the establishment of a day nursery are completed. Many mothers who are capable and eager to work will be able to bring their children to the nursery while they help in the great war function of the mills.

In addition to their work in the mills several women are also employed in the lumber camp five miles from Neopit. Here they help in the cooking and serving and the general upkeep of the camp. They have also taken over clerking positions in the two tribal stores in Keshena and Neopit. One of the most unusual jobs at the mill is that of Mrs. Irene Dickie who has taken over her husband's work as mill stock room clerk. For three weeks before he enlisted in the Army, Gordon Dickie trained his wife in the intricacies of sorting filters, machine bolts, cap screws, small generators, tractor parts and other items used in the operation of the lumber mills. Dickie was formerly chairman of the Advisory Board which controls the operation of the mills and was also a tribal delegate when representatives of the Menominee Tribe conferred with Indian Service officials in Washington.

While many of the jobs which the women have taken over center around the tribal enterprises one of the most important positions on the Menominee Reservation is that of Mrs. Rhoda House, first Indian woman judge at Menominee and one of few in the entire country. Every Monday morning Mrs. House and Edward Brisk, co-judge of the Menominee Tribe conduct hearings on liquor and traffic regulations, juvenile cases and other misdemeanors committed on the reservation. Appointed Menominee judge in January of this year, Mrs. House has always had an intense interest in tribal affairs and during the past few years has been an active leader among the Menominee women. She was president of the League of Women Voters for four years and of the Parent-Teachers Association two years and during the last tribal election was a candidate, along with two other Menominee women, for the advisory council. A spectator at the court session feels that Judge House does not impose jail sentences or fines as a matter of course but appears more interested in finding the reasons for law violations, suggesting remedies, and thereby preventing crime in the future. Superintendent J. Lyle Cunningham has said that her approach to problems of family relationships which come before the Indian court is excellent and has helped extensively in the programs and activities recently inaugurated by the mills and agency to interest the Menominee youth in wholesome activities and thus decrease juvenile court cases.

Plans for a community recreation center have been curtailed by war restrictions, but a network of activities has already been established and the youth programs have advanced surprisingly during the past year.

The first step was the selection of a committee which consisted of the superintendent, the advisory council, the law and order staff, 4-H leaders and representatives of women's organizations. With few resources or facilities other than a determination to construct "duration" recreation centers, the committee set about converting a former carpenter shop at Neopit into a young peoples' center now known as the "Beaded Moccasin," which boasts a dance floor, "juke-box," and equipment for indoor games. It is also a full time business enterprise in that it has facilities for serving mid-day meals and fountain refreshments.

With the first center completed at Neopit, the idea was extended to Keshena where a similar center called the "Arrowhead" is now established. Superintendent Cunningham checked the possibilities of showing movies in the day school gymnasium and the committee purchased a projection screen and built a movie booth so that twice a week the gymnasium is now converted into a movie theater.

From these three projects others developed with amazing rapidity. A library was established at Keshena and Boy Scout and Girl Scout troops organized. Under the guidance of Mrs. Cunningham and Indian women leaders an all-Indian Girl Scout troop was formed, and forty Menominee girls are now wearing the green uniforms of the Scouts or the brown regulation dresses of the junior "Brownie" group. Each girl is doubly proud of her uniform, for the money for them was earned by operating refreshment stands at various community gatherings.

4-H club activities were reorganized under the direction of Nellie F. Wade, community day school teacher, and at recent state exhibits Indian girls were awarded honors for their 4-H activities. Delores Wilbur was chosen as an outstanding member in the 4-H sewing project.

The Neopit Girl Scouts have become vitally interested in home-making, in community services for the older people, and have undertaken programs in group game leadership and helped in the collection of metal during the recent scrap drive on the reservation.

The same Indian women who are guiding the younger girls in their activities are also deeply engrossed in their own war relief work. Red Cross knitting classes were formed and the fine, nimble fingers of the Menominee women have knit many sweaters, caps, and socks for the Shawano County Red Cross chapter. With the advent of food and gas rationing, the women met weekly at Keshena and under the supervision of the Home Economics teachers learned not only cooking and serving of meals but also the stretching of precious ration points.

Menominee women work in their lumber mills

Dorothy Dickie, Mrs. Fred Shawano, Mrs. Russell Tourtillot



Six Menominee women are members of the Women's Motor Corps and several have certificates in home nursing courses, while others have been appointed to duties with the Civilian Defense Unit.

With all these activities the women still believe that their most important work is in keeping the lumber mills rolling, for that is the enterprise around which the lives of all the Menominee Indians revolve. The Menominee mills process both hardwood and softwood and the Menominee forest is the only source of hemlock in the north states. The white pine is also a valuable war material. Over half a million feet of hardwood were sold last year to veneer plants near the reservation for use in airplane propeller stock.

A day spent in the business office of the mills proves the tremendous demand for lumber in war plants. Order after order - most of them with high priority ratings is sorted and an attempt is made to fill each one, but under present conditions only a small percentage can be completed.

Present laws restrict the cutting of timber to 20 million feet yearly and it is this selective cutting that has preserved the Menominee forest so that there is still as much timber today as there was forty years ago. The vast area remains communal and unallotted and nothing has ever tempted the Menominees to part with their land.

The Menominees, by the treaty of May 12, 1854, were assigned to the present reservation which "was not wanted by white settlers because it was nothing but a wilderness suitable for Indians who refused to give up their hunting and fishing habits." While other forest areas in Wisconsin have been stripped of the greater portion of their trees, the Menominees have remained steadfast in their policy of selective cutting. During the past two years they have selected one day as "tree planting" day and men, women, and children of the tribe have participated in the planting of over 100,000 trees.

While the present restrictions state that only 20 million feet of timber can be cut yearly there is perhaps only one inducement that could tempt the Menominee Indians to cut more timber. Knowing the tremendous part that lumber plays in war production, they would, if necessary, be willing to cut more of their forest if it was critically needed.

One Menominee man summed it up this way. "If a crisis arises, we would cut all the timber we can. Our forest would be of no value to us if the Axis won the war."

In addition to employing women in the mills and camp, the manpower shortage has been solved to some extent by the use of an electric saw, introduced only recently at the lumber camp. The Menominee camp is one of the first lumber industries in the Lake States to use this equipment. In charge of logging is James Caldwell, a Menominee Indian, who has been the logging superintendent for the past decade. Caldwell has come up in the lumber business the hard way and has witnessed the cavalcade of Paul Bunyan logging, team and rail logging, "river drives," and the present system of hauling logs by truck. With the Menominee forest one of the few in the country in which the selective logging principle is adhered to, Caldwell's position demands more precise judgment and capabilities than is usually required of a logging superintendent.



Officials help keep the logs rolling. Neil Gauthier, Menominee, is Plant Manager and Victor Rushfeldt is Personnel Manager

The policy of placing qualified Indians in supervisory jobs in the mills is indicated in the selection of Neil Gauthier as superintendent of the sawmill. Other Menominees have been chosen for responsible positions and present figures show that at least 60% of the foremen are Indians. The personnel division of the mills recently initiated a four-week job training course sponsored by the War Manpower Commission, and every Friday night the foremen's group meets to discuss personnel problems and other pertinent ways of improving mill production.

With the lives of the Menominee Indians centered around the lumber mill, the total yearly income of the Indian families on the Menominee Reservation is much higher than the average for Indians in other parts of the United States. For the fiscal year 1942 it was estimated that the average family income was \$1372. This figure does not include the earnings of the 300 tribal members who were in the armed forces or residing outside the reservation.

The curtailment of luxury items such as radios and automobiles has led the Menominee Indians to more useful purchases and wiser use of their money. This year when the annual "stumpage" payments of \$42.77 each were made to all enrolled Menominees, the superintendent and the merchants in nearby centers noted that the Indians bought more clothing and household items and made better use of their money than ever before. Much of the children's money, expenditure of which is supervised by the agency staff, has been invested in War Bonds. Employees of the mills and agency have merited an honor certificate for participation in the payroll savings plan of War Bond purchases.

But the operation of the lumber mills, the purchase of War Bonds and the sending of over 200 men into the armed forces and various war industries throughout the nation have not alone satisfied the patriotic ambitions of the Menominees. They want to do more and more because they love their country and realize that its proper defense requires the cooperative assistance of all who believe in the principles of freedom.

Superintendent Cunningham recently said, "Members of the Menominee tribe do not contend that they are more patriotic than other Indians throughout the United States but they want it known that they are doing their part in the war. They are a proud people - proud of their country, proud of their boys in the military service, and proud of their own response to the nation's leaders. They share with all other Indians the will and determination that this country will continue its fight for world and national freedom and will win a decisive victory over the predatory forces which endanger our future liberty."

W. Barton Greenwood Is New Assistant Commissioner

Secretary of the Interior Harold L. Ickes promoted W. Barton Greenwood, Chief Administrative Officer, to a newly-established position of Assistant Commissioner of Indian Affairs on July 1, 1943. This makes a second Assistant Commissioner. William Zimmerman, Jr. who has served as Assistant Commissioner since 1933 will continue in his post. Mr. Greenwood will retain his duties as Chief Administrative Officer.

Other changes in the Chicago headquarters include the appointment of H. M. Critchfield, Supervisor of Credit for the Extension Division, as Acting Assistant Chief of the Resources Branch with direct supervision over the Land Division. Allan Harper, formerly Director of Lands, expects to leave the country shortly for Bolivia on an agricultural mission. Mr. Harper has been employed in Washington for the past four months with the Office of the Coordinator of Inter-American Affairs.

Dr. J. R. McGibony has been commissioned Senior Surgeon in the Public Health Service. His new rank corresponds with that of commander in the Navy. Dr. McGibony will continue as Director of the Health Division.

A. L. Wathen, Chief Engineer, who was absent from the Office for a year on an agricultural mission to Arabia, has recently been assigned by Commissioner of Indian Affairs John Collier to stimulate and coordinate the post-war planning programs of the Tribal Councils, assisted by Indian Service technicians.

Four sections of the Land Division, Records, Drafting, Acquisition, and Adjustments, have been consolidated recently into one section to be known as "Land Tenure and Acquisition Section." M. A. Pfeiffer has been designated Chief and Frank Hutchinson, Osage Indian, is Assistant Chief.

The other two sections of the Land Division are the Minerals Section, formerly Oil and Gas, of which G. M. Paulus has been appointed Chief, and the Claims Section, of which H. F. Larkin is Chief.

A Letter From New Guinea

A May 28, 1943 letter from New Guinea, sent airmail to this Office and signed by Pfc. Everett Rhoades, states: "In behalf of one squad of Apache, Maricopa, Pima and Navajo Indians, I wish to thank you for sending us the magazine "Indians At Work." We assure you it was enjoyed by every Indian boy in this company and we're looking forward for the next issue. Thanks a million for the paper."

Personnel changes in Indian Service

Secretary of the Interior Harold L. Ickes has announced the appointment of George LaVatta, Shoshone Indian of the Fort Hall Reservation, Idaho, and widely known as a tribal relations representative in the Northwest, as superintendent of the Taholah Indian Reservation at Hoquiam, Washington.

LaVatta's promotion, which became effective July 1, is in line with the policy of encouraging Indians to administer Indian affairs by training and promoting them from the ranks to key positions in the Service. LaVatta's appointment brings to ten the number of Indians serving as superintendents, all of whom have been appointed under the present administration. Out of today's total of 8,000 Indian Service positions in the United States and Alaska, Indians are employed in 60 per cent of the positions.

A graduate of the famous Carlisle Indian School, LaVatta entered the Indian Service in 1929. He had formerly worked up from a laborer's job to that of personnel assistant with the Union Pacific railroad. Since 1935, when he was promoted to the position of tribal relations representative with headquarters in Portland, Oregon, LaVatta has traveled and worked among tribes in Washington, Oregon, Idaho, Nevada, and Utah, advising the Indians on their privileges and responsibilities under the Indian Reorganization Act of 1934. This fundamental legislation in present day Indian affairs grants to Indian communities the right to establish machinery for self-government, write and adopt constitutions, become incorporated, and in general, exercise the rights of a municipality. In 1941 LaVatta received the Achievement Award, an annual presentation of the Indian Council Fire of Chicago, Illinois, to an Indian whose accomplishments are considered outstanding.

In his new post LaVatta will supervise several small reservations in Washington - the home of more than 3,000 enrolled Indians. Rich in natural resources, most of the several hundred thousand acres of land under the Taholah jurisdiction are heavily forested, and from the sale of timber last year, the Taholah Indians received \$226,705. Fishing is also a major industry, and the year's catch by Taholah Indians was valued at \$356,232.

Other recent personnel changes in the Northwest included the appointment of Myrthus Evans as superintendent of the Chemawa Indian Vocational School, near Salem, Oregon. Evans, a former principal of the Tuba City Boarding School on the Navajo Reservation, Arizona, succeeds Paul T. Jackson, who has transferred to the War Department.

Superintendent L. W. Shotwell, in charge of the Flathead Indian Agency, Dixon, Montana, since 1934 entered on duty as superintendent of the Yakima Indian Agency, Toppenish, Washington, on May 1, 1943. Replacing Shotwell at the Flathead jurisdiction is C. C. Wright, who has been superintendent at Uintah and Ouray Agency, Fort Duchesne, Utah, since 1936.

M. A. Johnson, former superintendent of the Yakima Indian Agency, has been appointed Northwest regional credit supervisor with headquarters in Billings, Montana. He replaces F. A. Asbury, who last May 1 was appointed superintendent of Fort Peck Indian Agency, Poplar, Montana.

Earl Riley is Bacone's First President of Indian Blood

Earl Riley, 28-year-old Creek and formerly pastor of the Cochran Avenue Baptist Church, Los Angeles, California, has been appointed President of Bacone College, Bacone, Oklahoma. Mr. Riley, himself a graduate of Bacone, is the college's first president of Indian blood. A church-endowed institution, Bacone is the only accredited college in the United States devoted exclusively to the education of Indians.

Bacone consists of a high school and junior college which specializes in training rural teachers. Associated with it is the Murrow Orphanage, and the Indian student-teachers of Bacone receive practice teaching in grades beginning with kindergarten and continuing through high school.

Mr. Riley completed his junior college work at Bacone and in 1937 was graduated from Redlands University, California. Several years of study at the Newton Theological Seminary in Philadelphia and at the University of Pennsylvania followed before Mr. Riley's assignment to the Baptist Church in Los Angeles.



Earl Riley, Creek, President of Bacone College

Federal Grants For Student Nurses

To meet the wartime shortage of medical personnel, the Federal Government will make outright grants to cover the costs of student nurse's schooling at qualified hospitals throughout the country. Indians as well as others who desire to become nurses may receive training at no expense to themselves. The Federal grant will cover the cost of books, uniforms, tuition and other fees and also includes a personal allowance of \$15 the first nine months of study, \$20 per month for 21 months of combined study and practice, and \$30 per month for the period following until graduation. Student nurses will be members of the U. S. Nurse Cadet Corps and will wear uniforms specially designed for them by leading stylists.

Acceptance of the Federal grant obligates the student to be available, upon request, for military or Federal or essential civilian service.

In order to help Indians qualify as student nurses, Haskell Institute will offer certain courses in science, mathematics, and languages not now being taught in Federal Indian high schools. Any Indian who desires to prepare for entrance in nursing school may transfer to Haskell Institute, Lawrence, Kansas, from any other Federal Indian high school, regardless of location. The student may transfer to Haskell at the end of the third high-school year, and may remain at Haskell without additional expense until hospital entrance requirements are met.

AMONG RECENT BOOKS

By Anita S. Tilden, Librarian

MAXWELL LAND GRANT, A NEW MEXICO ITEM, William A. Keleher. The Rydall Press, 1942. 168 p. Illustrated. In the year 1841 Manuel Armijo, Governor of New Mexico, granted to Guadalupe Mirana and Carlos Beaubien a tract of land in southern Colorado and northern New Mexico. There was immediate opposition to this grant. Some of this land had been claimed already by Charles Bent, and the right to the land was held by the people of nearby towns. They had grazed their cattle there for many years. Seven rivers flow through this tract, one of them the Cimarron.

Later, the grant was owned and added to by Lucien B. Maxwell, who had married the daughter of Carlos Beaubien. In 1869 Maxwell sold the grant of approximately two million acres (more than twice the area of Rhode Island) to the Maxwell Land Grant and Railway Company for \$650,000. The tract was so large that pioneers, both Spanish and American, came and settled thereon, hoping to obtain homestead rights. The Ute and Jicarilla Apache Indians believed that this land was theirs. They had used it since time immemorial, and it was many years before they realized that others' claims would compel them to relinquish theirs.

Many and conflicting were the claims. It was said that the land had been "falsely, fraudulently and deceitfully" surveyed. Almost the entire population of New Mexico became involved on one side or the other. A person was considered either "grant" or "anti-grant." Law suits resulted, violence and murder were committed. Feeling ran high and a "Squatter Club" and "Vigilantes" were organized. Litigation was finally ended by the Supreme Court of the United States in 1887.

THE FOREST AND THE FORT, Hervey Allen. Farrar & Rinehart. 344 p. The author of *Anthony Adverse* believes that the early Americans feared the woods or unknown forest beyond their little settlements far more than they did the Indians. He begins this novel with a vivid description of the forest. It is the first of three novels which will comprise Volume I of a two-volume romance entitled The Disinherited.

This popular novel is worth noting because its hero, Salathiel Albine, is captured by the Shawnees and grows up as the son of a Chief before returning to the white society in which he was born.

LITTLE NAVAJO BLUEBIRD; Ann Nolan Clark. Viking Press. 143 p. Illustrated. Ann Clark, Indian Service writer and teacher, has written another of her delightful Indian stories for children. Having worked among Indian children for some years, Mrs. Clark has a rare understanding of them. This book is written particularly for young folks from about seven to ten years of age. In addition to being entertaining, it may be helpful to teachers of the elementary grades in their Indian unit studies.

INDIAN VILLAGES OF THE ILLINOIS COUNTRY, PART I ATLAS, Compiled by Sara Jones Tucker. Illinois State Museum. Fifty-four maps, beginning with the famous Jesuit map of 1671, and fine bibliography are included in this valuable

reference work for historians, archeologists and other students interested in early Indian-white history. The author in her preface states that this publication purposes to make available what is known thus far about the tribes who formerly occupied Illinois, the areas in which they lived, the sites of their villages, their migrations, and their contacts with other tribes and with white persons.

SUN CHIEF, THE AUTOBIOGRAPHY OF A HOPI INDIAN, edited by Leo Simmons. Yale University Press, 1942. 460 p. Illustrated. Reviewed by Dr. Ralph Hamill, Assistant Illinois State Alienist, and Consultant in Psychiatry at Hines Veterans Facility.

These 460 pages are an autobiography and an important document in ethnology. A short description of method of preparation gives scientific standing. The Hopis of Oraibi, the oldest continuously inhabited town in the United States, are briefly described. The bulk of the book is a detailed account of Don's life: fifty years, much of it day by day. It ends with a dream of Don's guardian spirit in which the spirit guided him to and presented him with a fine brick house with a porch facing east and a flock of 900 trained sheep. And the guide said "You will need them for your family, so don't let any white man get them away from you." Following Don's diary are 80 pages of comment, analysis, legends and myths, guide to Hopi kinship, and index.

The book is important in presenting the case for the Indian, a minority whose rights for a long time were ignored or neglected by most people. The diary shows too how ideas of right and wrong are dominated by the customs of the particular society. The influence of religion is acknowledged with far greater frequency than we would expect in the autobiography of a white Christian. Cause for behavior is found and assigned to spiritual influence with ease - something we have entirely gotten away from. The use of corn meal enters into so many situations in which divine influence might be thought to enter, and corn is such an important element in the Hopi diet that one is led to think of some of the beliefs we hold of the importance of diet. They are beliefs of religious intensity; they lead to hypochondriasis and paranoia. Throughout the book runs the theme of the reason for things done and things experienced. Right and wrong are as definite and as influential in Don's behavior as they are in any white man's behavior. Perhaps they appear much more definite and important because they differ so from our ideas. There is a more naive and frank recognition of the force of nature than would be found in the biography of a white man. This is shown especially in the sexual field. Don's dreams were of great importance to him. They foretold trouble and sickness. When trouble came the dreams were recognized as evil. Much is made of magic, and belief in the powers of rites and of the spoken word as a part of Don's strength. Death was caused by evil thoughts. If death came to a young person it was because some older person was sending its ghost to satisfy the spirit gods lest they demand the spirit of the older one. So when his baby died, Don said the death was caused by an uncle of his wife.

Perhaps Don was a very unusual Hopi and perhaps his beliefs were not shared by others of his clan and tribe, but in reading the book, this is not the impression given.



Dan and Joe Madrano, Cadets of Oklahoma, enlisted in the National Guard when only 14 and 16 years old. Upon mobilization of the National Guard into the Army their youth was discovered and Dan was honorably discharged. He returned to high school and upon graduation volunteered for the U.S. Army Air Corps. He found Joe had transferred from the regular Army to the same air base. They remained together for the rest of their training and received their wings and commissions at Ellington Field, Florida. They are sons of Representative D. M. Madrano of the Oklahoma State Legislature.



Sun Chief, The Autobiography of a Hopi Indian - continued from preceding page.

(Editor's Note: To Dr. Hamill's remarks, we add the comments of Dr. Alexander Leighton, a psychiatrist who has worked in Indian communities and who is now associated with the Indian Service at Poston, Arizona, the largest Japanese evacuee settlement. Dr. Leighton's comments on the Sun Chief were published with Clyde Kluckhohn's review of the book in the American Anthropologist, April-June 1943.)

It is implied somewhere that this is a study of a man who has lived in two cultures and then went back to the Hopi way of life. Actually, Don's position seems to have been the reverse - never fully accepted in either culture (why didn't he have any girl friends in Oraibi? etc.). His career in school suggests something which may be a common denominator in many cases. Although material advantages which Indians desire are held up in school as rewards and are provided, there is no warm human relationship with whites that in the slightest degree can make up for the lack of the Indian's family. It is like an orphanage compared to family life in our culture plus the fact that the whites patronize the Indians and make it clear by many small actions (even when verbally saying the opposite) that Indians will never have the same status and prestige as whites. This is of course not the same as being unkind - nor is it real paternalism. It is more akin to what the southerners mean when they speak of being kind to the colored people but keeping them in their place. The Indian - at least many of them - with their culture conditioning them so strongly to need respect from their fellows and with ridicule as an all powerful sanction are by and large ill fitted to adjust to even the most well-disposed white institution. Don's reactions to school illustrate this, I think. Then he goes back to the Hopi and stew there for years, getting into more and more trouble. Finally, the anthropologists come along and do what no other white man has ever done - treat him as a person worthy of respect, are interested in his thoughts, feed his ego with prestige. He therefore responds to them.

Beauty In The Night

(From June 29, 1943 Globe-Gazette, Mason City, Iowa.)

In Omaha the other day 69-year-old White Bird, an Omaha Indian, who has lived his life on a north Nebraska reservation, uttered a few sage sentences which seemed to have been prophetic of his race. White Bird had gone to Omaha to be with a daughter charged with the murder of her husband.

"I have had five daughters and one son," he said, "and only one of them wanted to stay on the land. That was my boy and a few months ago he died . . . I know the city is no place for an Indian. I am an old man and I need their help on the land but they all wanted to go to the city where the money is paid at the end of the week, and you don't have to wait. They wanted to live where there is some place to go at night - where it is never quiet. That was not meant for our people."

This old Indian in distress over the plight of a young woman, his daughter, charged with killing her husband by plunging a knife into him, speaks the wisdom of a ripe life, and a wisdom that applies not only to his own race but to the peoples of other races.

In paraphrase of Goldsmith, "ill fares not only the land but people themselves" when they find it impossible to reconcile themselves to the quiet at night of distant and lonely places.

Those nights should not be lonely. They should be friendly and companionable in the heart of a family, and in retrospection and thought. They should be beautiful with the night noises of insects and animals. They should be inviting with the lullaby songs of birds, going to rest; with the beauty of the sky, and the stars.

There in the night people find strength and beauty in a universe made for them.

Pablo Reservoir—Flathead Agency, Montana



In Alaska 87-year-old Eskimos want To Fight

"If they'd let us, we'd go fight the Japs!"



Asagroak and Kakaruk of Igloo, Alaska

These are the words of Asagroak and Kakaruk, oldest Eskimos of Igloo, Alaska known to the local white people as Old Joe and Old John. These two 87-year-old men are eager to contribute their share in the fight against the Nazis and Japs. Since they are not able to take an active part in the present conflict they and over a hundred other natives of the isolated Alaska village aid the Allied cause by doing the work left behind by men now in the armed forces, by contributing to the war relief organizations, and by supplying the Army with needed equipment.

Men like "Old Joe" and "Old John" fish and trap, and the game is dried and stored away. In sub-zero temperatures the men leave the village nearly every day to cut willows for firewood, then haul them home on their sleds to their mud-covered igloos.

The Eskimo women in this village spend long hours daily sewing reindeer skins and ugruk hides with reindeer sinew, making mukluks (Eskimo boots) to fill Army orders for footwear for the soldiers stationed at Nome. The women know that only mukluks will keep the feet of soldiers warm in the Arctic temperatures and true patriotism inspires them in their labors.

Eight of the women of Igloo, Alaska have each made a pair of mukluks and given the \$41 proceeds from the sale to the American Red Cross. Girls from the fifth, sixth, and seventh grades contrived a plan to make a pair of mukluks, sell them, and use the money to pay membership in the Junior Red Cross. The girls did all the work of scraping and tanning the reindeer skin; shaping the ugruk soles with their teeth; obtaining and preparing the sinew. Not to be outdone by the girls, five boys in the classes sold ptarmigan and snowshoe rabbits to the teachers to pay their membership dues in the Red Cross.

Almost 200 miles from Igloo, the natives on St. Lawrence Island, close to the Siberian shore, heard about the Red Cross drive by radio and radioed to the Indian Office at Juneau to subscribe heavily for them. Gambell is the largest purchaser of Bonds of any native village in the far north, with a total last April of \$2,925 worth from a population of 296.

A letter received by the Indian Office from Vivian L. Dotts, teacher in Fishhook Town, near Holy Cross on the Yukon River, described Hannah Moses Peter's purchase of a bond. Mrs. Peter and her husband are full-blood Indians and have 10 children. Mr. Peter makes the family living by trapping. In order to earn the money

with which to purchase a \$25 bond, Mrs. Peter went trapping and earned the money herself.

"You must remember that we are far from civilization and no drives or anything of that kind have been held to encourage bond purchases, though at every meeting someone rises and urges everyone to buy bonds," Miss Dotts wrote.

Claude M. Hirst, general superintendent for the Indian Service in Alaska, has said, "The natives of Alaska, not only are helping the war cause with funds but many of the men are in the armed forces, and the others, including the women, are performing invaluable services in many ways in which their peculiar knowledge and acquaintance with northern conditions make them particularly efficient.

The patriotism of "Old Joe" and "Old John" is shared by the thousands of natives throughout Alaska - Indians, Eskimos and Aleuts. All of them are loyal Americans and proud of their United States citizenship. Recently an Eskimo woman, wife of an aviation cadet, the first woman of her race to join the armed forces of the United States, was sworn into the Army Nurse Corps. She is Lt. Anna G. Benton, formerly of Bethel, Alaska. At the brief induction ceremonies at Boca Raton field, Florida, she said, "I am most happy to be able to serve my country in the Army Air Forces and hope that in the near future I may be able to return to Alaska to assist the many Americans located there who are defending our shores."

(From Mr. and Mrs. William Benson, Indian Service employees, came data about Igloo, Alaska.)



Lt. Anna G. Benton, Eskimo
Photo by U. S. Army Air Forces

Hoopa Leader Dies In Accident

Mahlon Marshall, 44-year-old Hoopa Indian and President of the Hoopa Valley Tribal Council for four years, died almost instantly June 13, 1943, in an automobile accident which occurred near his home, Hoopa, California. Mr. Marshall was driving alone and apparently lost control of the car. He is survived by a wife and four children.

Superintendent O. M. Boggess stated, "Mr. Marshall has been of much assistance to his people in the conduct of tribal affairs.

"To Exercise Certain Rights of Self-Government"

News From Tribal Councils

Many Indians have petitioned their Tribal Councils for additional land for farming this past spring, according to the minutes of Council meetings. On some reservations there is no land not already in use. For example, the Lower Sioux Community had to answer an applicant with these words, "There isn't any land available for farming, so we can't assign you any."

Indians in a few sections of the country are rich in irrigated land and lease their surplus lands to white farmers. Many more Indians are land-poor, especially in the plains area, but there appears little likelihood that funds will be appropriated for the purchase of additional lands for Indians during the war.

In making assignments of land, the Standing Rock Tribal Council gives preference to the families of men in military service. On the receipt of a letter from a sailor, Chaske Frederick Wicks, stationed in the South Pacific, the Council canceled a tract recently assigned to Regina Little Bird White Eagle in favor of Seaman Wick's request.

Despite land and labor shortages, Indian farmers and cattlemen continue to increase their production. Over a three-year period (1939-1942) Indian farmers have planted 200,000 additional acres in grain crops and have enlarged their gardens by 3,000 acres.

One factor in the increased food production is the careful planning done by Indian communities in cooperation with Indian Service employees. For the 19 pueblos in New Mexico, for example, the agency staff furnishes a contract whereby an Indian going to war may assign his farming equipment, land, and cattle to another member of the village. Under the direction of the Governor and the Council of the village, the new operator agrees to maintain the enterprise, receive a share in the proceeds, and return the original amount of equipment and livestock to the owner on his return.

From Rosebud

For the purpose of creating a memorial to their boys in military service, the Rosebud Sioux Tribal Council has agreed to tax each of their tribesmen who are qualified to vote the sum of 50 cents. Harry Bad Hand, President of the Ring Thunder Community, submitted the resolution to the Council.

From Flathead

Several Tribal Councils have lent money to defray transportation costs of Indians traveling to war jobs. The Flathead Tribal Council is the first to establish an official tribal loan fund for this purpose. The Council has set aside \$1200, from which members of the tribe may borrow funds to travel to war centers, either for jobs, or for war training courses.

From Papago

The desert Papago who live along the Mexican border in Arizona will obtain revenue for their Tribal Treasury by placing a 3 per cent tax on all livestock sales, beginning July 1, 1943. Some families own substantial cattle herds, which thrive on the desert grasses, and in periods of drought, the cattle even manage to subsist on cacti, yucca, mesquite beans, and other desert vegetation.

The Papago Tribal Council has recently located housing quarters for Papago soldiers stopping overnight at Sells Agency on their way home on furlough or on their way to an Army training camp for the first time. The boys had been sleeping overnight in the jail because of the lack of accommodations. Now a house is provided them. The Council also defrays the boys' eating costs at the Employees' Club.

From Jicarilla

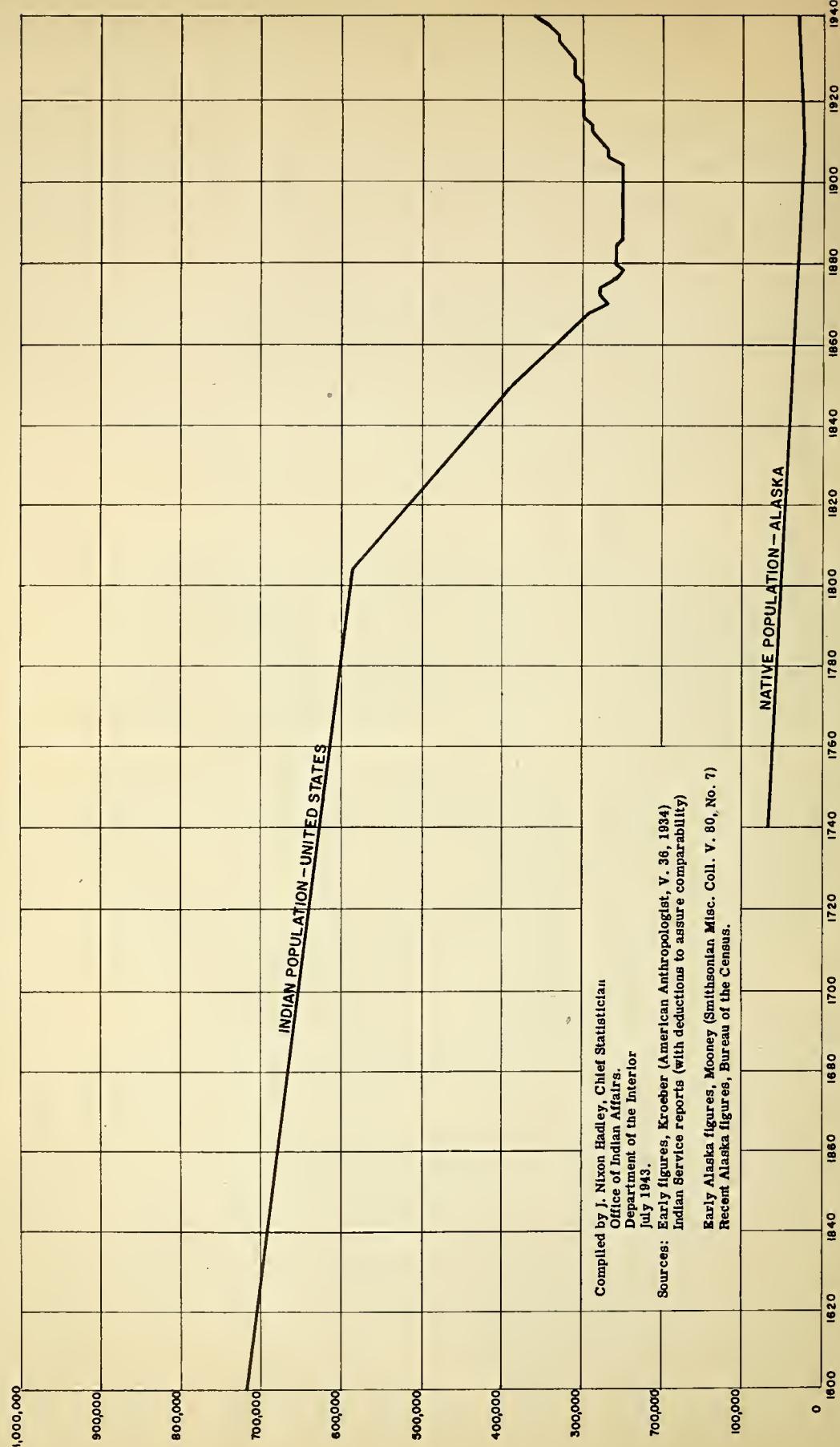
The news sheet of the National Wool Marketing Corporation cites the Jicarilla Apache Tribe, as "a perfect example of 100 per cent cooperative marketing. All the wool, lambs and cattle of the tribe are accumulated and wholesaled through their own Jicarilla Apache Co-op store which does a retail business with the tribe of approximately \$125,000 each year. In 1943 the tribal clip of wool will approximate 225,000 pounds of very fine uniform-type wool."

Natives of Klukwan, Alaska agree to permit the government to build a highway over their land.

Photo by George Dale



NATIVE POPULATION OF UNITED STATES AND ALASKA
1600-1940



In Fifty Years There May Be As Many Indians As Before the White Man's Arrival

With a 53.3 per cent drop in his death rate over a period of 12 years, the American Indian is no longer vanishing but is gaining in numbers slightly faster than the general population of the United States, according to statistics recently compiled by the Office of Indian Affairs.

Still a small minority numbering approximately 430,000 in the United States and Alaska, the American Indian is not likely to overtake and outnumber the general population in the next million years, according to J. Nixon Hadley, Chief Statistician, but the Indian, if his present rate of increase continues, may easily regain his pre-Columbian number by the year 2005. A recent anthropological estimate puts the Indian population of the United States before the arrival of Columbus at about 720,000.

The trends in Indian birth and death rates follow closely the general U.S. trends over the years 1929 to 1942. The Indian birth rate has fallen 25 per cent during these years, but this decline is more than compensated by the sharp reduction in Indian deaths. The net increase in Indians per 1,000 for the year 1941 was 10.6.

Additional hospitals and trained medical personnel, modern schools, and an improved economic status for the Indian have all contributed in lowering the Indians' death rate during the past generation, according to Indian Service officials. In most Indian communities, these services for the Indians are maintained by the Federal Government through the Office of Indian Affairs. Some isolated Indian and native communities in Alaska still lack adequate health and school facilities, Indian Service officials state.

"I hesitate to suggest trends in Indian population," Mr. Hadley said, "because the estimates of early explorers and traders varied greatly. Also the annual reports of the Commissioner of Indian Affairs up until 1930 did not consistently record the same tribes, and in an earlier period, even included 25,000 Negro Freedmen and intermarried whites of the Five Civilized Tribes."

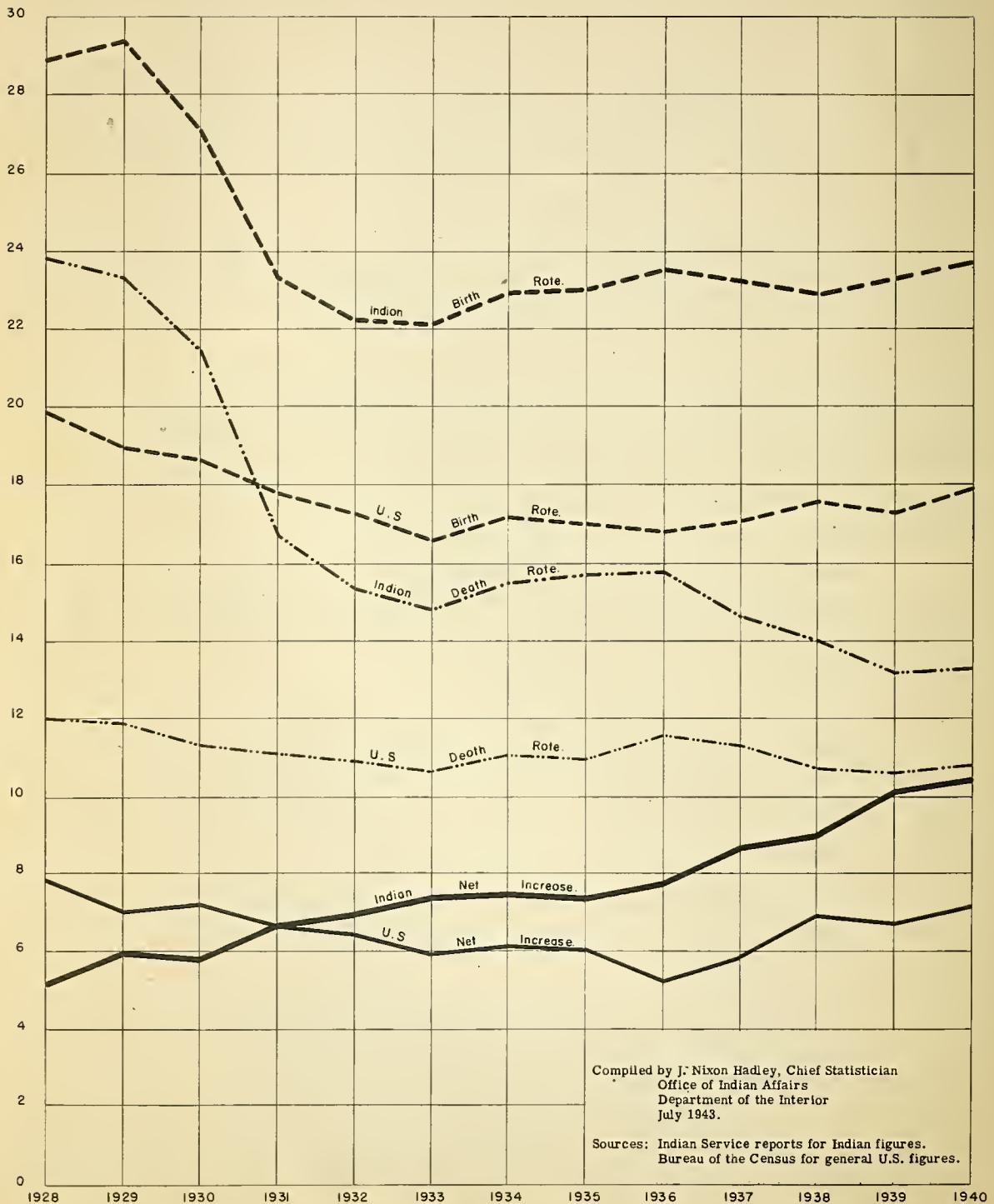
"On the basis of the most reliable information available," Mr. Hadley said, "we know that the Indian population diminished greatly sometime early in the nineteenth century, dropping in about 75 years from approximately 600,000 individuals to 250,000. The low point was reached in 1887 when the Indians numbered 242,571. In 1904 the population curve ceased to move downward, and instead, began gradually to climb upward."

In a discussion of the causes of the decline of Indian population in "The Handbook of American Indians," published in 1910 by the Smithsonian Institution, James Mooney wrote:

"The chief causes of decrease, in order of importance, may be classed as small pox and other epidemics; tuberculosis; sexual diseases; whiskey and attendant dissipation; removals; starvation and subjection to unaccustomed conditions; low vitality due to mental depression under misfortune; wars. In the category of destroyers all but wars and tuberculosis may be considered to have come from the white man, and the increasing destructiveness of tuberculosis itself is due largely to conditions consequent upon his advent. . . . Wars in most cases have not greatly diminished the number of Indians. The tribes were in chronic warfare among themselves, so that the

INDIAN BIRTH AND DEATH RATES
COMPARED WITH
TOTAL FOR UNITED STATES.

RATE
PER
1000



Compiled by J. Nixon Hadley, Chief Statistician
Office of Indian Affairs
Department of the Interior
July 1943.

Sources: Indian Service reports for Indian figures.
Bureau of the Census for general U.S. figures.

balance was nearly even until, as in the notable case of the Iroquois, the acquisition of firearms gave one body an immense superiority over its neighbors."

Today, of the total U. S. Indian population, 368,920 Indians in the United States and 32,464 natives of Alaska are considered under Federal jurisdiction. Some 25,000 to 30,000 additional Indians are not eligible for services through the Office of Indian Affairs but through their state or local governments.

Those Indians not under Federal jurisdiction are not represented in the figures sketched on the charts accompanying this article.

During the past 15 years the Indian population has steadily grown. Because of the small number of Indians, certain yearly fluctuations appear in the figures below which are without statistical significance. One factor is the slow and irregular reporting of Indian births and deaths which occur away from the jurisdiction at which the Indian is enrolled. A trend is definitely shown, however, and to counteract chance variations, the curve on the population graph on the opposite page reflects a three-year average for each year. This is standard statistical procedure. For example, the point designated on the graph for 1928 represents an average of the net increase for the years 1927, 1928, and 1929.

A more nearly accurate net increase for each year will be ascertainable in the future, according to Mr. Hadley, by a change in the method of determining birth and death rates. Calculations based on births and deaths only of Indians living on reservations will eliminate one of the errors mentioned above.

<u>Year</u>	<u>Births per 1000</u>	<u>Deaths per 1000</u>	<u>Net increases per 1000</u>
1927	25.4	21.4	4.0
1928	28.5	21.8	6.7
1929	32.7	28.3	4.4
1930	27.0	19.9	7.1
1931	21.5	16.0	5.5
1932	21.4	14.3	7.1
1933	23.8	15.5	8.3
1934	21.2	14.7	6.5
1935	23.8	16.4	7.4
1936	23.9	16.0	7.9
1937	22.9	14.9	8.0
1938	22.7	13.0	9.7
1939	23.1	14.0	9.1
1940	24.2	12.6	11.6
1941	23.9	13.3	10.6

Differences in the Office of Indian Affairs and the Bureau of Census reports on Indian population occur because of the variations in defining an Indian. The 1940 Census enumerators were instructed to record as Indian, those persons of mixed blood "if the proportion of Indian blood is one-fourth or more, or if the person is regarded as an Indian in the community where he lives." The Office of Indian Affairs defines



Mission Indian Guards Sitka, Alaska

Photo by U. S. Marine Corps

as Indian any person of Indian blood who has certain rights through ownership, treaty, inheritance, or tribal recognition. In 1940 the Office of Indian Affairs reported 361,816 Indians in the United States eligible for Federal aid. The Bureau of the Census reported a total U. S. Indian population of 333,969, including Indians not under Federal jurisdiction.

Undoubtedly, Census enumerators overlooked some persons of one-fourth or more degree of Indian blood living in non-Indian communities. On the other hand, some tribal rolls contain the names of persons of one-eighth or one-sixteenth or less degree of Indian blood who are counted in the population figures compiled by the Office of Indian Affairs.

From the Mail Bag

What They Say About Their Magazine

“--I am writing for the Indian youths stationed at Fort Sam Houston, Texas. Recently ‘Indians At Work’, an interesting booklet arrived and we Indians were entirely tickled to dickens to read it. You can just imagine how happy we were to read of other Indians doing their part.

“There are six Comanches stationed here in various units while other members of the tribe are stationed at Fort Benning, Georgia, and are known as the ‘Indian Signal Corps.’ We are the only Indians among thousands of palefaces. Nevertheless, we do have quite a bit of fun. We six all hail from the Fort Sill Indian School and are volunteers and not draftees.” Pvt. Paul Ticeahkie, Fort Sam Houston, Texas.

From A Soldier

“--During the past two months I have been getting ‘Indians At Work’ here in camp. I’m a member of the Navajo tribe and also a member of a field artillery battalion in the armed forces. I have three white buddies here in my organization and they are all interested in reading about the Indians.

“This is my eighth month serving in the Army--with a heart full of spirit and rhythm, ready to follow in the footsteps of my great grandfathers waybeyond the centuries. I am glad I am an American and proud to do my part defending my country.” Pvt. Riley Freeland, Camp Young, California.

We Indians Are Proud

“--Where else, from what other source do we Indians find material regarding our people? To us, ‘Indians At Work’ is an incentive, a guide post, a warning, and instructor. Consider what the white race would think if their daily newspaper was suddenly taken from them. Once in a while our Indians break into the white man’s press. When he does it is usually one extreme or the other.....Today the whole world is looking to the United States; we Indians particularly are the pulse beat of the world. We are the living example of the functioning of a great democracy.....As long as there is reservation for the publishing of ‘Indians At Work’, the conquered nations of the world need not fear for their post-war rehabilitation program. In conclusion, I wish to request the continued publishing of ‘Indians At Work’ (under subscription fee if necessary), not alone for enlightenment and inspirations gained, but also for the consideration of the existing status between ward and guardian at this critical period of world history. We Indians are proud of our ward-ship. Let our people and all nations of the world know, that our government sees fit to continue publishing ‘Indians At Work’, as vitally important to her wards.” Mrs. Reva Barss, 293 Sycamore Street, Buffalo, N. Y., Seneca Indian of the Iroquois Tribe of New York State.

* * *

“--We are very anxious to get this magazine as this is an Indian school and the children certainly do enjoy reading it. The older people borrow it and it never returns to the school until it has made the rounds of the entire community.” May Bell Goshin, Martin, South Dakota.

From A War Worker

“--I want you to keep sending me ‘Indians At Work’ as it is just like receiving a letter from home.....I am now working in a defense plant helping good ‘Old Uncle Sam’ out.” Joseph S. Sheehan, Baltimore, Maryland. (Carlisle Indian School, Class of 1908.)

* * *

“--The reason I request this is because I make good use of the magazine. First I tell the Indians who cannot read and write, and who wanted information, the good things written therein. Second, I use the magazine myself in gathering articles and it is sometimes found the whole magazine is good. I do not throw them away, I keep all of mine.” Stephen S. Jones, Fort Thompson, South Dakota.

* * *

“--I wish to have ‘Indians At Work’ because I know what the Indian Office is doing for the Indians. Heretofore we never knew what the Office was doing. (It is our office.) ‘Indians At Work’ reduces the fear of the white people that the Indian is savage and mean, and it is very encouraging not only to me but to my two boys and girl. It puts energy into them.” N. H. Johnson, Greenwood, Wisconsin.

* * *

“--‘Indians At Work’ is my only contact with Indians at large. I am a full-blood Kickapoo from Shawnee, Oklahoma. My copy of ‘Indians At Work’ is read from cover to cover, then read by my Indian friends, then sent to camp to my husband, who is half Walapai from Arizona, who is in the Army Air Force Band. He writes me, by the time it goes the rounds at camp, there isn’t much left.” Weeping Star, Huntington Park.

From A Canadian Indian

“--Please continue to send me, ‘Indians At Work’ because we Indians in Canada are in need of such a periodical in our crusade to get legislation which would give us the same rights and privileges which the U. S. Indians now possess.” J. H. Jacobs, M. D., Caughnawaga, Quebec.

* * *

“--I am a Navajo Indian boy. I attend Baca Day School east of Wingate, New Mexico. We get ‘Indians At Work’ and read what other boys and girls do at their schools. We want boys and girls to know about our school and some of the things we do to make it attractive.

“We have nice trees. We irrigate them from a reservoir on the hill. Along the ditch we have planted wild iris. We have terraced our hill, made walls, walks, and bridges across the irrigation ditches, and steps and seats from large flat stones.

“The railroad goes by our school. We see many soldier trains. We put up our flag every morning it isn’t raining or snowing. We want the soldiers to see our flag flying. We can all give the pledge to the flag. Each child takes a turn leading the pledge.

“We joined the Junior Red Cross. Each child wore a button. We are now buying War Stamps. We do work around the school - haul coal, clean the bathroom, school yard, dining room and class room, and get kindling. Mrs. Sharp, our teacher, gives us a nickel for this. We go to the trading post and buy Stamps. We are going to see which class gets the first book.”

Last Rites for Navajo Flier

On a high plain between Window Rock and Fort Defiance, Arizona, Lt. Luther K. Chase, talented young Navajo of the U. S. Army Air Force, was laid to rest May 10, 1943, with the reverence and honor due one who has died in his country's service.

Lt. Chase was killed in a bomber crash in Idaho, and at the request of his parents, his body was brought home to the Navajo country for burial. Lt. Chase was accorded a full military funeral, with representatives present from the American Legion, the Veterans of Foreign Wars, the Army, the Navy and the Marine Corps. Services, including chants and prayers, were conducted in Navajo and English.

The site selected for burial, one familiar to all Navajo, is bound on the east by red-walled canyons and mesas and on the west by pine-covered hills. It may become a memorial cemetery for all Navajos whose lives are given in this war, according to Supt. J. M. Stewart.

The flag-draped casket was borne by six young Navajo who like Lt. Chase had answered the call to arms. They were John C. Howard and Lloyd G. Smith of the U. S. Navy, Pvt. Charles Chesley, Sgt. Stephen Jackson, Corp. Eddie Lincoln, and Pfc. Andrew Tsighnahjinnie of the U. S. Army. The Honor Guard of the Army Air Force and members of Lt. Chase's family completed the cortege. More than 400 Navajo and their white friends were present at the services.

Lt. Chase had attended Leupp and Albuquerque Indian Schools and Highlands University. He taught in the Albuquerque and Phoenix Indian Schools before he was called to military service. After an assignment in the Panama Canal Zone, he returned to the United States for flight training. He had received his wings and was stationed at Gowen Field, Idaho, as a member of the 52nd Squadron of the 29th Bombardment Group when the crash occurred in which he lost his life. Lt. Chase was 27 years old. He is survived by his parents, Mr. and Mrs. Denet Yazzie Begay, and several brothers and sisters.

Lt. Chase's mother expressed her sincere appreciation for the tributes accorded her son, and said that she feels grateful and happy that she knows her boy lies at rest among his own people and that she has seen and heard the beautiful service. Lt. Cleary's dignity and simplicity in the performance of his duties as honor guard were especially gratifying to Lt. Chase's parents, and they talked with him at length about the work of their son as a member of the armed forces. The American flag which covered the casket of Lt. Chase was removed just before he was lowered into the grave and given to his mother who asked that it be enclosed in a glass case and placed in the Navajo Council House at Window Rock.



Lt. Luther Chase, Navajo



First Indian Army Chaplain
is Lt. James Collins Ottipoby,
Comanche. See News Digest
opposite page. Photo U.S.
Army Signal Corps.

Cherokee Ignores Intense Pain - Returns to Gun

With both feet so badly frostbitten he could not walk, "The Chief" - Sgt. Floyd L. Thompson, 23-year-old Cherokee Indian from Durant, Oklahoma - was receiving first aid treatment in the radio compartment of a Flying Fortress on its way home from a raid on Kiel on June 13. Thompson was ball turret gunner of the ship. The bombardier and the radio operator-gunner had removed Thompson's boots and socks and were rubbing his swollen feet in an attempt to restore circulation. Suddenly somebody shouted "fighters," as a dozen Me-109's pounded out of the clouds on the bombers, who were then far out over the North Sea.

"Stay where you are," the bombardier ordered Thompson as he and the other crewmen jumped to their guns. But "The Chief," barefooted and suffering intense pain, crawled back to the ball turret, where he kept the guns so busy one of them burned out. The other members of the crew said that Thompson didn't even bother to put on his heavy jacket and that he didn't abandon his guns until the last of the attackers were driven off. They added that he purposely left off his inter-communication earphones so he wouldn't hear any orders for him to leave his post.

Thompson's electrically heated flying suit had failed to function and all during the raid he had suffered from the bitter cold, with his feet the most severely injured. But "The Chief" didn't tell the crew about that until the Fortress had successfully fought her way through the heaviest enemy fighter opposition the Americans had yet encountered, and had left Germans and the fighters behind. It was then he called for first aid. The assault on Kiel was the crew's fifth mission.

Indians In the News

Appointment of the first Indian chaplain in the Army, Chaplain First Lieutenant James Collins Ottipoby, was announced yesterday by the War Department. He is a Comanche and was born 43 years ago in Elgin, Oklahoma. He is a graduate of Hope College and the Western Theological Seminary at Holland, Michigan. He was pastor of the Christian Indian Mission at Albuquerque, N. M., when he was appointed a chaplain and now is attending the chaplains' school at Harvard University. Washington Star, June 1, 1943.

Expressing the belief the Great Spirit had spoken, 26 Navajo Indians at Shiprock, N. M., left for home last night after working for nearly a month as an extra section gang for the Denver & Salt Lake Railroad. One of their leaders and interpreters, Johnnie E. Lee, 19, was fatally injured Sunday when he was struck on the head while the gang was working near Quartz Station, near Denver. Richard Redshirt, the other interpreter, said his fellow workers expressed the opinion that the death of Lee was an indication that the Great Spirit was displeased and wanted them to go home. Frank L. Calkins, assistant engineer with the maintenance-of-way department of the railroad, said the Indians were excellent workers and had been employed steadily since April 7. Denver News, May 12, 1943.

Indians of the Six Nations' Federation, still farming small parts of their original lands in New York State, set a good war-time example for residents of rural sections by growing nearly all the food they use. The families of the Indian tribes which first taught white men to grow corn to save them from starvation are still growing beans and squash as they did centuries ago, with potatoes, small grains and flocks of chickens and pigs for meat. Many of the Indians work in war industries during the day, doing their farming evenings and weekends. Baltimore News and Post.

Indians of Tesuque Pueblo gave a party for a musical friend, Leopold Stokowski, conductor of the Philadelphia Symphony. Stokowski spent the afternoon taking copious notes on the music of the Indians and watched with an intensity seldom equaled by out of state visitors. He had notated the scale during the afternoon but when asked if he would take this music back to the Philadelphia orchestra he replied: "That would never do. To take this out of its setting would be meaningless." Santa Fe New Mexican, May 8, 1943.

One hundred and seventy-five prefabricated "victory huts" to house Navajos working at the Wingate Ordnance Depot will be completed within 60 days, Col. C. C. Witman, depot commandant, announced recently. Col. Witman said the "victory huts" are to be 16 feet square. Lavatory and laundry facilities will be provided in the model community which also will have an administration building, medical, recreation and school buildings. Albuquerque Journal, May 18, 1943.

New Mexico Pueblo Indians, who boosted farm production 25 per cent last year plan to increase 1943 yields at least 10 per cent, United Pueblos Agency officials reported Friday. All of the 3000 Indian families planted victory gardens, an increase of 50 per cent. The villages plan to use farm machinery more extensively as one means of meeting the manpower shortage. Anticipating this necessity early last fall Pueblo governors conducted a thorough check-up of community farming equipment and placed orders for spare parts and needed equipment soon after the 1942 harvest was completed. Albuquerque Journal, April 3, 1943.



Photo by U.S. Marine Corps

Ute Indian Was Scout on Guadalcanal

Maxie Chapoose, Ute, a private in the Marine Corps, acted as a scout when the leathernecks landed on Guadalcanal. In one of the first contingents to land, Chapoose saw many months of fighting. He is in the San Diego Naval Hospital recovering from wounds received in the Solomon Islands campaign.

Tonita Pena (Quah-ah), Indian artist and wife of Governor Pitacio Arquero of Cochiti Pueblo, had been thinking of the many Indian boys scattered all over the world, the group including her own son, Joe H. Herrera, who is on foreign duty. With her mind on the boys, she wondered what she could do to contribute. So she began to paint and the result of her artistic labors arrived at the Art Museum recently. She says this picture was "painted from the heart" and she is giving it to the Red Cross. She has priced it at \$200 with all the money to be turned over to the Red Cross for their important war work. The painting in Indian symbolism tells the story of how these First Americans are fighting for their country on the home front as well as abroad. In the upper center the sun's rays are shooting up into a large golden V outside a red, white and blue V-for-Victory. Above there is the American eagle flying with a modern airplane. An Indian stands in prayer before the sun and across the V are 17 stars. The reason for 17, says Tonita, is that it is the Indians' number for victory. Santa Fe New Mexican, May 29, 1943.

The Blackfeet Tribal Business Council voted recently to subscribe \$1,750 towards Blackfeet Indian Reservation's \$2,000 quota in the National Red Cross drive. Browning Chief, March 5, 1943.

A modified version of the annual All-Indian Powwow will be presented at Albuquerque July 3 and 4. Superior Judge H. K. Mangum, of the board of directors, said the tribal dances will take place on afternoons only and will be interspersed with events of the all-Indian rodeo. The night programs have been canceled and one day eliminated because of gasoline and tire rationing. Also because of food rationing, the Powwow will be unable to feed as many Indians as have been accommodated in past years. Albuquerque Journal, May 24, 1943.

Natives of the isolated Indian village of Kipnuk want to do their bit toward helping in the war effort. The Office of Indian Affairs received a bundle of mink and weasel pelts, with instructions to forward the skins to the Treasury for exchange in War Bonds. General Superintendent Claude M. Hirst sold the pelts in Juneau for \$117.60 and sent in cash instead of furs. Washington Star, May 7, 1943.

Corporal Robert S. Youngdeer, Doylestown, has received a letter of commendation for meritorious conduct in the attack on Tulagi Island, August 7, it was announced recently in Washington. The letter stated that Youngdeer, while serving as a Marine messenger during the attack "time and again exposed himself to machine-gun and rifle fire to deliver messages from the battalion command post to his company commander, thereby materially assisting the successful prosecution of the raider mission." Youngdeer, an Indian, enlisted in July 1940. He is from the Cherokee Reservation in North Carolina. Philadelphia Bulletin, May 11, 1943.

George Tinker, white-bearded father of the late Major General Clarence L. Tinker, was guest of honor today at a memorial service at Tinker field for his son. General Tinker, for whom the air field was named, is part Osage Indian. He has been reported missing since the battle of Midway. His father said he believed the general was still alive. Only last week General Tinker's 25-year-old pilot son, Major Clarence L. Tinker, Jr., was reported missing in Africa. Bartlesville Examiner, June 8, 1943.



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